1: Nimuendajú E-5 (1929-1936) 1946 SOS Timbira SOS

Hygiene

515 Unless subject to taboos, both sexes bathe at least once a day, the younger people twice or three times. If all the residents are assembled during the vṳ'tẹ' period, the younger generation take their first bath jointly before sunrise as soon as the youths' and maidens' dance in the plaza abruptly comes to a stop. At that moment all dash toward the brook, including the girls, who have quickly fetched their gourd bottles. Men and women of mature age are also in the habit of joining, but those really old rarely come, if at all. The girls go directly upstream, take up a position counter to the current, and fill their vessels, everyone laughing and splashing about. At this early hour the air is piercing cold on the steppe, and precisely before sunrise a gust of wind is likely to make the bathers shiver as they get out of their bath. In order to get warm everybody rushes up the slope toward the village. But the members of whatever festive organizations happen to be functioning assemble halfway to the settlement around fires, for which they have already brought along dry palm grass. Only after having warmed themselves they run shouting, each society separately, into the village, where each occupies its appropriate site in the plaza.

During the day they generally bathe again, performing their ablutions by rubbing themselves with their hands or with leaves. After nightfall they avoid entering the water. The hair, as noted, is washed by rubbing it between the palms. Notwithstanding their efforts the skin rarely appears wholly clean, for it usually retains remnants of old body paint, feathers glued on, and the like—the sort of [854] things regarded as dirt by civilized people. Babies at the breast are the cleanest part of the population, for they are washed without delay as soon as they are dirty.

The oral cavity is cleansed with the index and middle fingers and rinsed with sand. They never clean their fingernails.

[857] When at most three years old the Rąmkõ'kamekra boys and girls know how to swim and dive. I observed that the Krahõ', Kre'pṳ'mkateye, and the Timbira of 481 Araparytíua were all good swimmers, and the same has been reported of the 171 Põrekamekra.[355] On the other hand, I had a different impression of the Krĩkati, who do not live along running watercourses and of whom I suspect at least some are unable to swim. At all events they manifested a striking repugnance to deep water, as I noted repeatedly when they accompanied me from their village to Porto Franco on the Tocantins. At the Ribeirão da Aldea, whose wooded bank was somewhat more than knee-deep under water, while in midstream the water of the brook did not extend beyond my saddle, these Indians cut off sticks to take soundings ahead of them, and I had long reached the opposite bank when I still heard them splashing behind me and excitedly shouting at one another. They talked of the Ribeirão dos Arraias, which is 20 m. wide and 1½ deep, as though it were an insurmountable obstacle; and the successful crossing took an eternity, for each of the women had to be led across by two men. Still more amusing was the passage of the shallow, but swift streamlet known as Lageado in a canoe belonging to a Neobrazilian. At first no one ventured to step into it, and when the first hero hesitantly and diffidently succumbed to my mockery, his wife kept singing in a booming voice on the bank till she saw him safely on land.

356 The dwellings are in general tolerably cleanly. Every self-respecting woman will 412 sweep her house and the space before it at least once a day—even several times if the offals after a meal require it. The brooms are made of the inflorescence of the [137] assahy (*Euterpe* sp.) or the bacaba palm (*Oenocarpus* sp.), or a bundle of mallow

[355] Pohl, Reise, 2:200 f.

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(They exercise themselves from boyhood on in agility and strength by wrestling, running, and leaping; and lifting heavy loads to their shoulders they run three or four miles without a rest, thereby winning prizes, the highest consisting of beautiful young girls for wives.)[96]

Noteworthy is the reference to log races among the inhabitants of the province of Itatin by Techo, missionary in Paraguay from 1649–1680:

Probaban su fuerza llevando en hombros un grueso madero, y el que antes llegaba á la meta recebía honores o premios; lo mismo cuenta Lipsio de los chilenos.[97]

This author says of these Indians that they "en nada se diferenciaban de los [Guaraní] del Paraná y Uruguay por lo que se refiere á idioma y costumbres." But by "provincia de Itatin" he understood the entire region between the Paraná and the Paraguay rivers, northward to the Rio Butute (=Botetehu=Miranda), and the population of this area could not at the time have comprised solely Guaraní. As late as 1723 the Southern Kayapó extended to the Rio Nhanduhy.[98] Either Techo has this tribe in mind, or the Guaraní of Itatin had borrowed log racing from these people, their northeastern neighbors. The reference to Lipsio and the Chileans is obscure. So far as I know, nothing comparable to log racing has been reported from them.

Finally, I heard among the linguistically isolated Fulnió (Carnijó) of Aguas Bellas, state of Pernambuco, an unclear tradition of an anciently practiced log race as a matrimonial test, the suitor running with one log under each arm.

Among the Indians of Brejo dos Padres, near Jatobá, in southern Pernambuco, Estevão de Oliveira heard a significant origin myth, which he has orally communicated to me. According to this tradition, the natives practiced log racing in order to be able, if necessary, to drag along a wife when fleeing, the logs having been of comparable weight. Nothing further could be extracted from the Indians, who comprise four tribes united at the above-mentioned mission. One tribe, the Pancararú, had previously lived at Santo Antonio da Gloria, on the right bank of the São Francisco, and in the eighteenth century somewhat farther upstream on the islands of that river. The others were the Geripancó, Macarú and Quaçá.[99] The sparse word list still obtainable indicated elements of at least three distinct languages: (1) an entirely isolated tongue; (2) the likewise isolated speech of the Fulnió; (3) a Tupí dialect resembling Guaraní. It was not possible to ascertain which of the above-mentioned tribes corresponded to which languages. Culturally there was no more intimation of Gê affinity than there was linguistically.

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As stated, I have several times observed miniature logs (pararé) here, which were characterized as to sex by their decoration and wax breasts. This suggests the possibility that the logs may here, too, have originally represented human beings whom it was a moral obligation to bring into safety when pursued or attacked by the enemy. Pohl[100] says that when a Põrekamekra fell or was wounded in battle his comrades made every effort to carry him along, for it was reckoned most disgraceful to be captured by the enemy dead or alive.

A glance at map 3 shows that log racing is characteristic of the Gê and was only rarely diffused to neighboring aliens.

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Other races.—The speed of running Timbira has always aroused the admiration of observers. It is an ascertained fact that they have often overtaken mounted men. The two murderers of chief Major Tito fled on horseback, but were pursued and

[96] Carrilho de Andrade, Memoria, 136.
[97] Techo, Historia, 4:214.
[98] Pires de Campos, Breve noticia, 437.
[99] Estevao de Oliveira, O ossoario da "Gruta do Padre."
[100] Pohl, Reise, 2:209.

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overtaken by the Krahõ', who killed one of them from ambush, while the other fled. One can hardly assume that he spared his horse, but the Krahõ' once more caught up and killed him also.

TABLE

DISTRIBUTION OF LOG RACING

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Tribe	Sources	Ascertained (A) or observed (O)	Date	Character
1. Timbira of Araparytiua..	Nimuendajú	A	1913	Competitive sport
2. Kre' pụ'mkateye.....	Snethlage	A	1924	Matrimonial trial
	Nimuendajú	A	1929	Competitive sport
3. Pụkóbye	Nimuendajú	A	1929	Competitive sport
4. Krĩkati	Nimuendajú	A	1928	Competitive sport
5. W. Gavioës	.....	A	1931	?
6. Krahõ'	Snethlage	A	1925	Matrimonial trial
	Nimuendajú	O	1930	Competitive sport
7. Põrekamekra	Pohl	A	1819	"Log dance"
8. Apạ'nyekra	Nimuendajú	A	1929	Sport
	Pompeu Sobrinho	A	1929	Matrimonial trial
9. Rạmkõ'kamekra	Snethlage	O	1924	Matrimonial trial
	Fróes Abreu	A	1928	Trial of strength
	Pompeu Sobrinho	A	1929	Matrimonial trial
	Nimuendajú	O	1929–36	Sport
10. Cạ'kamekra	Nimuendajú	A	1929	Sport
11. Apinayé.....	Snethlage	O	1926	Matrimonial trial
	Estevão de Oliveira	A	1926	Trial of strength
	Nimuendajú	O	1928–37	Sport
12. N. Kayapó	Kissenberth	O ?	1909	"Log dance"
13. S. Kayapó	Silva e Souza	A ?	1812	Trial of strength
	Pohl	A ?	1819	"Log dance" at feast of dead
14. Serénte and Savánte.....	Spix and Martius	A	1820	Matrimonial trial
	Tuggia	O	1852	Sport
	Vianna	A	1902?	Matrimonial trial
	Nimuendajú	O	1930, 1937	Sport
15. Kamakan	Wied-Neuwied	A ?	1817	Trial of strength
	Spix and Martius	A	1820	Suitors' competitive trial
	Martius	A	1820	"Gymnastics"
	Douville	O ?	1833	Matrimonial trial
16. Barbados.....	Moraes	O ?	1727?	Sport
17. Otshukayana.....	Rabbi (in Pisonis and Maregravi)	O	1633?	Sport
	Baro	O	1647	Sport
	Barlaeus	A	1647	Sport
	Carrilho de Andrade	A ?	1699	Sport with women as prize
18. Pyacu (Payacú)	Carrilho de Andrade	A ?	1699	Sport with women as prize
19. Prov. Itatin	Techo	A	1680	Trial of strength
20. Fulnió	Nimuendajú	A	1934	Matrimonial trial
21. Brejo dos Padres Indians.	Estevão de Oliveira	A	1937	Strength exercise

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The Rạmkõ'kamekra race in pairs (kume'kukré; or, kạkaipũa = straight across the plaza) and in relays (aipenrị').

The former variety is confined to males. Starting in front of the vụ'tẹ' house of the age-class moiety challenged, they run across the plaza to the challengers' vụ'tẹ' house, the distance covered being thus about three hundred meters. Both teams assemble, one member of each steps forward, both press their hands against their knees, and dash off at the signal cry of the man superintending the match. Until they have reached the goal, this manager continues to utter prolonged cries to urge them on.